Tuesday November 26, 1963
Played on March 12, 1964

Some of you probably know that on Friday, the evening that Kennedy was killed, we talked that evening about him and about death in general. And therefore, it might be worthwhile for anyone who wants to hear what I believe may be interpreted as a certain viewpoint from the satndpoint of work, regarding such an event; that if anyone who is interested could come and listen to the tape tomorrow evening at eight thirty. That is after our regular meeting.

We have reached a little bit of a milestone, it is a very small one and probably it was a very long mile because it took us several years, not to say many, almost innumerable number of years, to work on the Index and to come to a point where we have started to publish some kind of material that may be quite useful. We wrote up a little bit on that and Elizabeth is in charge of that so you can get more information from her. But let me explain because the whole point in publishing now what we have is in order to give each person who want to a chance to use this material as a study. And in order to base on that certain reactions so that we know what is wrong with it and in what respect could it be imporved because it is not the final publication. There is much too much material, there are of course many mistakes and in general it has to be weeded out, let alone editorializing it more than has been done. But if we have enough people together who will use it as an Index for their reading, who, because of this, will be interested to see in how far it could be made practical, that it is something that you want to have around you and that it can be used as a gentle reminder and encourage you to read Beelzebub. From that standpoint what should be done in order to make it more useful and more available or readily available for that kind of purpose. That is,

therefore if you want to participate in that kind of a program, you undertake to do it and not just make up your mind now and after two weeks forget about it. It is going to be a little bit more continuous affair for at least three or four months. And I do not think we will consider publishing it until the spring. And anyone who has any remarks, whatever they may be, critical or otherwise, or suggestions, is perfectly welcome. And we will welcome whatever you may have to say and then weigh it and consider it to see if it is possible or feasible or perhaps if we have already thought about it and have thrown it out for some reason or other. But, in any event, we will treat it nicely and tenderly and actually extract from it whatever is valuable so as to profit by that when we start publishing the Index in book form. Also, regarding that, what ideas you may have or suggestions you might have how it might be more useful, in what format, what kind of print, what kind of ideas, even to the extent of what you think it ought to see for in order to cover cost. Whatever you think that has any relation to the possibility of making this Index as well as we can make as a group. And for that reason that you feel that it is a group affair and that all of us could contribute to that to some extent. And we will work it out later. Also, I hope, to our mutual benefit. As I said, Elizabeth as the information on it. It is logical, of course, that you pay and help us for the expenses even in this mimeograph form. But I think it is reasonable and I hope, since we are publishing it letter by letter, a dallr a letter up to ten doallars and the total ten dollars will enable us to cover the cost of all the lettersx of the alphabet. So, whenever you have any remarks, you can send back the sheets or you can make separate notes or whichever way you want to do it. But clear it all thru Elixabeth so that we have a central point for that kind of information. Are there any question about tx

that that you would like to ask?

Elizabeth: Mr. Nyland, do you also want it for the people at the , Foundation?

Mr. Nyland: Well, we start with our group. We made one hundred copies and we have the preference. That is, if we are sure that there are copies left we can go outside of this group. And, of course, there is no objection to anyone who ~~wwwk~~ is sincerely interested in reading Beelzebub that they could have a copy of that kind. But I feel that it is our groups first who really should profit, if there is any profit from this particular kind of attempt. So, it is not excluded.

Paul: Can I make a metnion in Boston?

Mr. Nyland: Ah yes, Boston is on the list. Yes, you can makes a mention and also they can have any copies they wish. Any other questions on that?

Nowy lwt's talk about work. What have we done, what you have encountered, how you feel about work. Is it hopeless? Is it something that you run up against with many almosy unsurmountable difficulties? Or do you still see light and the possibility of getting out of it, even if it is difficult? Or has it become easy?

You see, there are different states very often in work in the development in oneself and how ohe looks at work as a whole. And sometimes certain sections of work on oneself, dependant on the type one is and the way one is developed already and whatever experience one may have had, dependant on that certain parts of work on oneself can appeal and other perhaps may be very difficult. And there is no way really of comparing the reaction of different people regarding this same kind of prnciple of objectivity because the interpretations, particularly in the beginning are so varied that there is not a general rule you can draw from it. And I have said many times it is rather

impossible to make any comparison among what people experience themselves as compared to what someone else experiences. And that sometimes it may look as if someone is just about beginning and it may be a sign of having really gone thru a great deal and coming back again to certain principles which then has to be re-emphasized or at least understood again in a different light and perhaps in a better light.

So, there is no comparing of ones work with someone esle than only on certain fundamental principlples of what is involved, you mgith say, theoretically, what is the exact knowledge representing work or a description of the only way; I say, the meaning of it in the form of words. But, as far as the experience is concerned, that is, the possible application of that whay you have so some extent as knowledge in your head, will undoubtedly be quite different for different people and also for one person different at different stages of his development.

So, even if at the present time you might have moments of a little dispair, it will not last - provided you continue to work and continue to be patient because, if you do not do that, you miss probably something that is just around the corner and you may also lose what you already have because that what you have now is not going to stay forever if you do not continue feeding it.

That what you already have as you might say a sense of your being does not mean that that being is going to be permanent. In order to have a being that is permanent you have to be sufficiently far enough away from the Earth as it were. You have to be in an atmosphere where the density of your being is equal to the density of the atmopshere. At such a point you can say, " I am really free

enough to do as I please and then I can weight myself down and become, you might say, a little heavier being and return to Earth". This is the kind of process that is involved in the observation process and afterwards followed by a participation process. That is, I get away forst from Earth and then afterwatds I return to E rth. And I do this by becoming heavier and heavier with my own intention, putting to myself things that I first have gotton rid of.

I hope you understand these questions of identification because they become more and more important. You know very well that in the experience, particularly the one that we have had since last Friday, we become tremendously identified with everything that goes on around us so that even when you are for one minute listening to a radio or to the TV or other people who are glued to such instruments at such a time or little chance remarks or photographs in the newspaper, that immediately when you are effected by them, you are so effected that you forget everything else of your ordinary life and you are there. That is, you are going along with it and you cannot help it because you are effected in such a way in your ordinary life. And whenever the event is as strong as it is, you are completely taken up and there is nothing left of yourself. That is why I said last Friday that try to avoid any of such kind of influences becayse you not only will be subject to hysteria but you will become hysterical. And the result is that you have now an example of how difficult it is to become free from that form of identification.

And the principle is always the same. We see it now because it is in such tremendous form. But our identification problems always remain in ordinary life only you do not need it so much and you do not see it so well because you think you are much more free from it. If you really come down to the fact that your eyes are constantly open and

and that your ears xxxxx can hear, that there are the things that can effect you all the time as you live, that during such a process you become identified with it. And your thoughts and your feelings are definitely stimulated by whatever you happen to see and also what you already have seen and is stored away in your mind or in your solar plexus and comes to the foreground whenever you happeb to think about it.

And it is this question of constantly being effected by that which has to be, xx I would almost say, it has to be killed. You see, what happened when a person in power, like let's say in the Roman Empire, like Nero or Caligula did not like the people who were around him? They simply told them to go and commit suicide. Or it was even sometimes stronger . They simply had them removed in some way or other; like let's say Stalin or any of the people that we happen to know about in history.

In truth, it is exactly the same regarding oneself. There are certain objections of becoming conscious. There are certain things in us that are as strong as personalities surrounding that what we call our power-possessing being within oneself. And they are for us a danger. And the attitude xxxx towards that, and I take now for instance habits, the constantly being engaged in something that is of a superficial nature, things that I want to have because I love it; for instance, selfx suffering, things that I want to feel sorry for myself and that I must not let it go because I feelso at home and that I really want it because in reality I could not do without it. All such things are enemies and all such things have to be killed. They have to disappear. It is not always possible to tell them to disappear because maybe they have a little bit of a will of their own and for that reason they will not

follow immediately an advise of saying, "You commite suicide by yourself" because they will not do it. Sometimes it has to be a little bit stronger that one opposes it.

But, in general, it has to be opposed not in any direct way; it is as if the atmosphere for such habits and attitudes, postures, everything that belongs to one in ordinary life which take over, that is, with which we become identified, that we have to create an atmosphere where theye things do not wish to live any longer. AND the whole purpose of work is that I introduce constantly or as often as I can, such an atmosphere in the presence of which the ordinary things of ordinary life which I do not need and I do not want and where I see that they are dangerous for me, that they cannot continue to live and that I encourage the possibility withhin myself of a certain form of spiritual life.

And for that reason that therefore my so called physucal body is one of the first targets to look at and to see what is really, what makes such a body at the present time an instrument of my life and at the same time an obstacle to further growth. So that this question of the freedom at Si Do becomes really very important when I look at myself and see how identified I am with other people, with what I read, with what I would like to see done or my criticism that is constabtly involved in trying to believe that I would be much and mcuh better than so and so if I were in his or her position.

All these things, of course, they are exactly as if I wish to become a king in my own kingdom. Then I cannot tolerate anyone who objects to my reign. And I have to tell them at times, sometimes very strongly that I object to their presence because they prevent me from asserting my authority. The authority has to be something that is higherthan

my physical body. I can say, in the beginning, it is my spiritual body which has to assume a certain authority over my physical. But perhaps even the spiritual body is not strong enough and surely is not developed well enough to have an authority by itself. I have to call on something else.

And this call ing on something else, that what I call I, is for me for the time being the sole life giving power and my yiedling regarding that, my wishing that to become apparant in my life will be the saving grqce so as to overcome whatever it is that my body itself does not want to give up. And at times I have to do it very strictly and also strongly enough and really find means to kill such things which are like dragons coming out. Whenever I may have cut it off, you know, three of them come in its place. And that the only time that they can be killed is by means of a torch and burning them out.

What is it now? This is really the whole point of work: that during a week I cann see of myself tendancies I have, the things that I call proba ly by different names; but most of them relate to the question of not being strong enough, a certain weakness in character; something that I say what is it that I really ought to be and what is it that constantly tells me that it is not so bad after all and that I have lived in life long enough so that for a little while I could continue in exactly the same way. And that because I have grown up naturally, as far as my body is concerned, that also the other things which I at the present time would admit have not been full grown or for some reason ~~xxxxxxx~~ have not grown enough, that they will also develop naturally.

That is really the fundamental question. Di believe in the possibility

of a natural growth of my spiritual ~~kmdy~~ abilities and even that what is in the language of Gurdjieff called a Soul? Do I really think that if I just keep on trying and trying and trying that I finally will come to the point of that full understanding and Being and becoming a harmonious man? I say it is quite fundamental because I do not think that we all agree on it. Because, if we once and for all could agree on that fact that it is utterly impossible to follow a natural way, we would really fall down on our kness and pray for the strength of finding a means of getting us put of this Earthly situation.

To what extent do we really understand ourselves. What are we willing to admit? And what do we want to put a little water in the wine so that it is not so strong any more so that we can drink it and that it is satisfactory because we cannot as yet face the concentrated impact of certain things on us and we run away from it. Laziness, fear, weakness of character, idiots. We are all. You must know this. We are quite stupid in even what we think we know and when it comes to being effected by outside ~~xik~~ citcumstances we all fall into that trap, all of us without exception. How much do we wish to fight it? What do we want to put against it? In what respect do we remember at such a time what worl could give us? And do we really want to work or do we just submit to what happens to us? What questions are there regarding work?

Bruce Arcierei? Well, these things you have been saying now, I feel in them a ring of truth. That is, I find a difficulty of the statement you make at times of rend to Caser what is Caesars and rend to God what is Gods. Very strongly hits me the necessity of becoming some kind of a normal human being in just ordinary ways. And it seems like too very different worlds to me and I do not know really if it is right. I am very used to seeing only one. Maybe what you said just now about -?- will happen naturally is related to that. I do not really -?- but I am stiff and it is difficult to try to think or to have an attitude in a new way. But

I feel the necessity for it. I just would like to know in some way how to hold those two things in the same place, spiritual and Earth. I do not know.

Mr. Nyland: Well, it does not matter very much by what name we call it. Caesar and God, of course, are two, in this sense, opposites; rather they are two divided possibilities. But by rendering it unto one or the other, ir does not ~~mmx~~ exclude the possibility that by rendering it to the other the first one also can be paid. If I want to concentrate regarding myself and I see my feeling and my mind fighting for a certain form of hegemony or a certain form of authority, I cannot reconcile many times the two centers. One feels * one reasons. There is no language between the twp. There is no way of saying that one is worth more than the other and I am constantly in between.

I engage the physical center bo bring about a balance between the two and by emphasizing the necessity of that kind of physical center behaving or being occupied in a certain way, my mind and my feelings start to take on the proper relationship towards this. They will meet in the physical center. And, by seeing that, I can have then the possibility of valuating one against the other. I use simply the results of either feelings or mind as something that I can compare because I have brought them back to a level of common understanding of results physically expressed.

In the same way, if I want to pay for my ordinary life on Earth, I have an obligation. I call it Caesar because it is an obligation with my life which I must use to pay for my existence. Withink my my life there is something else that is not necessarily of this Earth altho I believe that in the beginning it belongs very much to Earth. And the natural development of myself will only help me up to the point of realizaing the existence without really being able

to use it. I am talking about my spiritual body which is partly developed and so completely associated with my physical center that I cannot as yet make any distinction because I cannot drive a wedge between my feelings and my physical center as such. That is, whenever I feel I express it in some way thru my physical center. When I talk about that what has to be given to God, it means that that what I am now ought to develop in a direction that it becomes worthy of God or starts to assume a certain characteristic belonging to a diffe reht kind of level as compared to wheree I am now on Earth.

I call it simply God as a different something from Caesar. And I have to pay God, if I had the money, in a different kind of coin because it is not that natural way of payment with my life. If I live on Earth, I pay for the existence on Earth with my body and whatever there is as far as my ordinary organs are concerned. I pay with my personality. I pay in order to have what I call a freedom from my physical body when I die. But having paid it, I will not stay as such, as a physical body, because there is no further reason for continuing it since my body dies. As a result of that, that what is now represented by my personality will all go in payment of the laws of Earth.

Now, if I could pay God in a certain form and if there is a possibility while I pay Him to continue paying for my existence on Earth, I would solve the problem. The question now is how can I solve when I do not know very mcuh about that what I should pay to God and I do know a great deal about payment on Earth? And therefore, in the begininng, I have it completely mixed because I would like t o pay God in the ordinary coin of this Earth and, of course, it is not acceptable to Him. He does not want it. He wants something that could exist and for which I want to strive but in a different way from what naturally

exists. And that therefore the only recognition of a certain payment to a higher force has to have in it the ability of reaching such a higher force and by means of something that is an unnatural kind of payment.

This is the meaning of paying God is His coin, in His money. I have to use something that can only be made by me and never has been given. I cannot use anything that has been given to me naturally and use it for the payment of a higher force.

With other words, I want to work. I want to reach a certain level where I could pay God on the level where He belongs. When I work on myself and introduce a certain desire of becoming or trying to become objective, I then will have the possibility of developing something that ultimately could actually meet God or at least would have something of that God-like nature that I am striving for. The bridge between, that is, that what could connect Caesar and God is again myslef. But it has to have the possibility of an understanding regarding God like Magnetic Center has; and it has to be of the quality of Earth which a cell has.

As a result, Magnetic Center could become for me the neutralizer or the bridge between Caesar and God. And that therefore, if I again want to pay God I can only pay Him by that what is Earth as connected thru Magnetic Center into the form of money or the form of density belonging to God. If I therefore concentrate on God and at the same time use the material which is given to me on Earth for the payment of transforming first ~~think~~ that what is Earthly into a quality of a different nature, then I have solved the problem. Not otherwise.

I cannot from the standpoint of Earth pay God. I could pay God from the standpoint of God without having even Earth, provided I was there, like an angel. But I am a man who is living on Earth and I have to find a way by which that what is possible for me and now exists potentially, to become actually of the nature of God. Then, when this, I can use my body for the purpose of such payment.

I can say it another way: When I want to live on the level of a ppiritual being or a level of a higher being of understanding, I can use my body being of a lower density in such a way that it becomes equipped to be used for a being of a higher nature by conversion of that what is now Earthly into something that is heavenly. It is simply another way of saying how do I work. And there is no contradiction in saying that I have to pay both. I do what I have to do. This is the payment to Caesar. I do, how I have to do it, that is the payment to God. In both cases I work. You understand that?

It is like a duality and it is a duality which becomes again one. The process is more complicated than I have explained because it is not necessary to go into too much detail about what really takes place in one. But when my attitude is that I first have to reach a certain level which is a little different from what I usually live on, I take the first step to try to get away from that what at the present time binds me. And with this, constantly having that in mind, I use now whatever now is an objection or an abstacle,in trying to use it in such a way that it becomes a servant instead of that I am subject to it.

That is, it will have to be changed in place. Where it is at the present time, it takes me. Where it should be, I should take it. And that therfore, regarding payment, I can eat or I will be eaten.

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I will be eaten when I allow Caesar to play with me the way he wants to. I will eat both Caesar and pay God if I eat my own existence. If I have to transform. Something has to be done with me the way I am. That what I have is not sufficient and it has to be prepared in a different way and for that I have to fight.

It is not something, I say, it is not natural. Anything that will go against nature will mean that I have to have towards it a very definite something in me saying "I wish". And only when I wish to grow, I wish to evolve, I wish to see what I am, I wish to accept myself as I am, I wish to try to become non-identified, to be free from such impressions which now will take mad up or to be free from the thoughts and feelings which I already have and which constantly will come to the foreground. My position towards them is I judge them. I will say that is right and that is wrong. And then I wake up.

You see, I can judge before being awake. I can judge after I am awake. I can judge when I am in ordinary life. It has, for the time being, nothing to do with the state of awareness. It is only when I want to get rid of them, when I want to seethem in their proper light, and then put them in the balance that I can actually say, "Now my judgement is suspended. I have seen what is me." I now see the effects on me of that what I call my habits or that what I call my ordinary forms of behavior and regarding that form of behavior I now become objective.

At such a time some of it will disappear because in the presence of objectivity an awful lot of natural phenomena will not be able to exist. I leave that kind of state of awareness and being awake in a different way than the way I have entered it. I have a little bit more know-

ledge,

a little bit more understanding, a little deeper feeling. With this, again I bring to myself that what I have judged before and I say some of it is gone. There is still enough to be judged. I again, in ordinary life, start to weigh that what is me. This is a form of meditation in which I try to see what I really am. And of course, I must use for that purpose my ordinary functioning because I am not as yet sufficiently developed that my being has the function which a being is entitled to. This process of maing a being into something that reallu becomes an entity, full grown, and being able to exist by itself takes such a long time. And therefore, for the time being I must use whatever is available and I have to use temporarily judgements against myself.

I have to say that certain things are in the way. And I must admit it honestly that they are still taking part of me, that I am slave to them. And if I wish to make a servant of t em, something in me first has to recognize that I am in bondage. Then, when I am in bondage, I say I work now. And this body then, being observed, now has not the possibility any more of being effected by such habits.

I hope you understand that because when I open the possibility of objectivity in my life, at that moment my subjectivity disappears.It is logical that it disappears because what could exist in the presence of objectivity when it is subjective? - simply because objectivity is opposed to subjectivity or at least it has the possibility of attacking it . And I hope that when I constantly try to untroduce this desire to become neutral, that then, because of that, my subjectivity with which I am bound will also gradually disappear.

I have said many times if I observe my body I take away the play

ground for my feelings. This is how I separate them. In the presence of my body being observed, as if coming from my mind, my feelings will not have any place to go to. Therefore they have to stay within whatever it is that forms my feeling center. You can say your solar plexus; you can say a little bit of your heart, whatever it is. But it is separated for such moments when I am awake.

And in this question of then being awake that what is a habit, that what is a thought, that what is a feeling which I beforehand have judged not to be correct and not right and not belonging, at such a moment, disappears. It does not disappear permanently because immediately when I let myself go and fall asleep again, there they are back again in exactly the same place where they were before, trying and trying again to bind me. But they will not have as much strength. Or rather, that what they try to bind is not so easily bound.

You see, it is a different thing because the influences probably will remain the same. After a little while, they give up because they see that they have no hold on a person any more; they will not bother you. But, in the beginning, they come back and sometimes even with more strength because they do not want to give up a good thing. And therefore, what is needed for me is my body to be at that time open to other things and other possibilities which I call in a general way objectivity or the form of food introduced in me when I am in a different state. And, because of this, I now, as receiving apparatus am not any more gullible or naive. I have grown up a little bit, even if it is a very small amount; I am not the same any more. As a result of trying to wake up, I constantly introduce into myself such possibilities for that kind of a change of myself not being as much influenced any longer; hoping that some day I will be free from it. As I say, when I am free from it, then that what effects me will have

no particular desire even to effect me. This is the state of being. It is then that the three centers have changed into a different kind of way of behavior regarding each other and they they can, because of this change in behavior, fuse and form a being which is constantly being fed by the relationship of the three centers, with the introduction of objectivity. That means the non-identification principle.

When that is there, then for one moment or two moments or for a little while, a different kind of process takes place within one. And at such a time one is really a different person. And it is then as if sometimes one walks on air, away from Earth, because one is not bound as much. And it is as if one is lifted and becomes lighter. And in that way s mply I say I am like a changed man. For that reason, I say it is desirable to wish for that because such an experience is really, in the true sense of the word, out of this world. It is the heaven on Earth. And it is then more diesireble because that what I have found on Earth with the bondage I now see conatantly is not something that I want to continue with if I can help it.

Out of this comes the desire of wanting to work, wanting to do something and the belief, having once experiences the possibility of that kind of unity, that I will know that it is possible for me and I will continue with that kind of work regardless of what the difficulties are that I meet.

It is really when that becomes the important part in ones life; that all the time when I see that I am bound and that I am so identified tht I really start to hate myself, when I see how I still love these ordinary things which are cheap in my ordinary life and which really I know already with my mind I should be able to get rid of, I cannot get rid of them.

And the only way by which I can continue is by introducing, to the extent of my desire, something of a different kind. And then, for that, I must have not only the belief, but gradually, based on experience, I will have the knowledge that it produces in me the possibility of a change. And this change will be my saving grace because I say, if the change takes place I know I am on the right road.

We are so small. We are so I call it idiotic. We are really ignorant and we really do not have enough wish and we do not have enough energy because we do not believe that that what we experience is something that ought to be done away with because I say, "I cannot do it since I still have my task to fulfill". And of course it is true. I cannot run away from Earth. And I will continue to fulfill it. The question is: How do I fulfill it? What can I introduce in my ordinary life that could change such ordinary life into something entirely different and, at the same time, doijng the same thing?

That is the paradox: That I continue what exactly the same thing but that what does it is changed and that what is effected and was effected before is not effected in the same way. And my prayer is simply that regarding whatever it is that I have to do that I will have the strength to continue to see myself while I do it; while I even am identified; that I will try to use the right kind of medicine and not try to rely on other things which belong to a realm where I know very well, as far as I am concerned and as far as the Earth is concenred, it belongs to my subjectivity. But I hold on to such things hopinh, hoping, hoping for the best which will never really come.

Such realizations, if they are the truth of oneself, will give one the real desire to work. And unless such realization is there I will not work. I will forget; I will allow myself to become lazy; I will find substitutes. I will have reasoning, conditioning; all kind of elucidations for myself, everything I will bring in order not to haveto work. I do not want to face it. It is the truth. We do not want to face it. We always hope that something else will happen and really, it will never happen. And at the end of ones life one says, "It has not happened; I am sorry." And then maybe it is a little too late.

How can we introduce seriousness, honesty regarding oneself in our ordinary life? If in ordinary life I am already flippant I will always be flippany regarding work and I will never really work; and it is idiotic even to assume that I ever will be interested in work. I have to have towards that what is my ordinary life, inthe first place, a certain attitude that it is worthwhile for me to do whatever I ought to do right and to do it complete and to do it in accordance wwith a certain form of morality and not to allow myself to be this way, that way and a little bit, how will I call it, superficial; as if I am the only one who exists.

In the considerations regarding myself woth other people, the relationships I have, the words I speak, that what I do for the, to them, with them, in whatever way that I effect them, I am responsible for myself doing what I do and also what is the reaction on thwm and how it effects them. This is a very important question because all my identiification is based on that. I love to have it only my way. That is, I behave the way I wishto behave and therefore and particularly I say on the basis of work, they ought to stand me the way I want to be and therefore it is their job to be xx awake

so that they can stand my presence. It is just exactly the other way. I have to lean over backwards to consider what I am in relation to others and in what respect do I effect them and effect them adversly. What is wrong with me when someone else is suffering? If that is my my cause, I am; if that is something that I should have beensble to prevent. What is the relationship that I should have --- if I call myself positive.

Once I talked about the complimentary colors and that what belongs to me in order to make white. The colors of the spectrum which are complimentary to each other in order to make a white ray. That what is a harmonious chord, all the sounds becomeing together into the fundamental Do with the overtones that belong to it. What is it that I seek? I have said it once: I seek completeness; I seek unity; I seek something in me that I know ought t o belong to me and that I do not have; not natrually by myself. But I try to look for it. I look for it physically. I look for it emotionally. I look for it intellectually. These are the things that I can do as far as Earth is concenred.

This question of an entity becoming one so that in that I find the solution to my own, let's call it, awkwardness or my incompleteness, so that someone else can fulfill that. And the emphasis is not on the question of positiwity and ~~nxxxtitxxity~~ negativity but the emphasis is on unfulfilled parts which belong together. Therefore, whenever I express anything in any relation towards anyone, It is colored by my imcompleteness. And, for that reason, I become responsible to anyone who also is looking to be completed. And whenever I, with my incompleteness, may be the complimentary factor to someone else, I engage myself in a responsibility regarding such a person.

Work on oneself starts to include what it is that my attitude is towards others and in what respect am I responsible for the relationships I maintain and I wishto maintain; and to what extent do I become selfish by insisting that that what I wish someone else ought to do. I have absolutely no right to tell anyone what to do and how to be. I have a right to be what I wish to be and, because of that, that kind of attraction that could be then towards me, I have to take also as a responsibility. That is, if I amm incomplte and because of that I attract others towards me, I become responsible for that attraction. It is true of everybody. So, I do not make an exception. But I have to consider the state in which such people are. And, if I want to grow up and if I say I want to be as I can be and wish to be, then I have more responsibility that someone who cannot as yet say that or who cannot as yet live up to whatever they try.

I am not talking in metaphors. I am talking realities of life. I am talking about the development of man. I am talking about the possibility of anyone who wishes to grow that he has to include in that wish everything that exists for himself subjectively regarding anyone with whom he has had dealings in the past, in the present, and whatever he may have in the future. Only then will he become real men and women; real in the sense that we have withine one, within oneself something that becomes a human being, that is becoming to man. That is, that kind of character, that kind of essence where one is not ashamed to show that but where it is an absolute necessity to show it if the personality is too weak.

This is the constant fight: that I substitute my personality, hoping for the best, weak as it is and I say, "Let it go becaise I enjoy it."

How does one look at work regarding that what is needed in ordinary life? If I have problems in ordinary life and I can solve them in ordinary ways, do it, but solve them. And if you come to unsurmountable difficulties in ordinary life then try to become awake or objective regarding them. It most likely will solve them. It does not mean, and for God's sake do not think it will mean that you will become and anyone of us will become harmonious over night or even in ten years. Much time is necessary and the constant application of that kind, I have called it once, elixer, that kind of essence of essence. But one has to be honest in wanting to apply it and be also honest to see where it leaks out. That is, even if I try to fill myself with so-called, with my mouth, it leaks out somewhere else.

This is the problem: How do I make myself the proper container so that then the exercise of containedness, self-containedness, to be present to oneself and not allowing anything to go out, really starts to make sense? That I have the ability to keep within me, if I wish to keep it, instead of being a seive where everything simply goes thru because I am unable to control it. This belongs, as I say, to a certain strength of character as a man ought to be and then as a woman ought to be complimentary in many ways, but just same, strong.

The question is: How can we help each other? How can we understand that such problems exist for all of us? And how can we, at the proper time, introduce work and remind each other of that? And how can we do it without having to say it? As soon as it is being said, as soon as we tell others what to do, they resent it. Such a thing has to come from oneself. If it does not come from oneself

it is too bad. And not even brother, sister, father, mother, aunt, uncle, friends or what, can and is entitled to say anything of that kind than only by means of their own being.

In a relationship with other people, take as friendship, try to be what you are supposed to be; as a, I would almosy say, a good human being, as a human being being awake; and that, because of that, the other person will start to ackowledge it and in that ackowledgement there will be a desire perhaps at first to imitate and afterwards to establish for oneself a real desire of becoming that what one ought to be. But do not talk and do not tell. The encouragement is the surrounding of that person with an atmosphere of being and that that will start to kindle in someone else the desire to become like that. And, if you cannot do it, do not make attempts of false words. Let it go. It is not your busisness.

Not everybody can be a teacher. And I am talking now about teaching by behavior, not teaching by words at all. Aside from the fact that a person who has to teach and who has to formulate, it may not be always given that one can formulate that easily. But one can, by behavior, show that something is alive; and that aliveness recognizes someone else and to give it room for growth and to wait patiently sometimes when it is worthwhile to wait and worthwhile to be patient until, you might almost say, until the other can catch up. How can one create in such a person a desire? If one wants to believe that that what one has oneself is worthwhile: exactly by not talking about it, by not showing it in any other way than by means of a communication belonging to that level.

Talk is of Earth. Behavior could be of a different level. Feeling can be of a different level. Eyes expressing can be of a different

level when they express feeling. But a thought which is held as understanding and a certain form of knowledge which gives one in oneself the elucidation, the clarity of vision is communicable without ever having to be expressed by means of words. One can be, particularly in ones mind,

And this is really the aim: That I, with my mind, have that kind of thought, this kind of crystallization of such a thought, and it presupposes and naturally it must be subject to the -?# of other kind which interfere with it, thoughts that are dirty, thought that are not worthwhile, thoughts that are full of criticism, thoughts that are jealousy, thoughts that have no particular meaning, thoughts that have to do with just a spedning of ~~kim~~ energy in a certain nonsensical way. All these kind of things, they belong to a material and a mental faculty that is really not worthwhile and one should not have them.

And the fight in the beginning, it is not so much against your feelings. They are difficult to attack but you can attack your mind. There is something possible with your mind to ~~mmik~~ eliminate from your mind the things that do not belong there and you must now allow them. You must see how much of your time is spent in unnecesaary nonsensical things. I say, of course, TV, radio, naturally useless telephone conversations, nonsense that is in the newspapers, rotten kind of books, movies that are not worthwhile at all. And it is not that all of a sudden I say become holy and sacred. It will ~~kmk~~ not be possivle but at least take that part of your life seriously and try to put in your mind something that is worthwhile that you want to keep there for keeps; that you are not ashamed of, so that ~~if~~ if someone would open your mind and lo~~k~~k at it, what ~~mmmit~~

would happen? Because, you see, such stupidities that are there, they stink. And we are interested in the process of purification. That is, a man must be purified. For that he has to be melted and then he can crystallize out again. And that what is useless, the dross has to be scooped off. And who will do it? Your I will do it. This is the function of your I. This is the function of something that you have to teach, almost to teach to grow.

It is almost a contradiction in terms because what will make it grow if it does not exist? And what will make it actually exist so that it can grow? And if that what makes it grow, isn't that more and far superios than that even what I call my I? Do not lets quibble about it. Something in me is at the present time ahead of myself. I do not care what I call it. Spiritual life for the time being is quite satisfactory; essence for a little while - also satisfactory. Gradually, when I see how it operates, I know that the instructions come from another place and that what I have called my essence is guided by something a little bit more essential. Good, call it Magnetic Center. And perhaps, with that, that Magnetic Center effecting both mi mind and my feelings and gradually changing my body, that under the influence of when they are in a better state, that they then could become fused instead of confused. That that something requires something that makes such fusion possible. And I cannot call it any longer a neutralizer because it is already mixed with the three. And I call that perhaps I.

But where does that I recieve its orders for fusion? Or, when it exists, what is it that then, as servant, as body, representing that what is now one, serving I, again - for what purpose? There is not

end to it. As long ask I keep on thingking in my ordinary terms, there is no end to it. Exactly the same way as there is no end to trying to fathom molecules and atoms and ions and everything that goes further and down and down and down. In my mind I will not reach an end. Concepts in me mind will mkm always remaink this side of the Absolute. It cannot be helped because that is the way I am constituted. And it is only when I am in reality one, then I will understand it.

Whatever the time is, how long it will take, whatever it is that mm one experiences at times of that kind of quality, maybe, who knows? And if one does experience it, can one tell? And myabe there mmm will be parts in ones life that I do not want to talk about at all because I am afraid that when I try to put it in any fmr kind of a formulation I will do damage to that kind of experience. whatever it is that motivates one, whatever it is an ordinary life that really could make ordinary life, the way.I will take responsibilities as they are presented in order to fulfill them and in order to become free from them and not to shirk them and, at the same time, to try to wake up to such facts of my life and mmmmmm never to lose my life unless I wish to find something else. Add perhaps even the finding includes the constant loss.

This is paying God with the money of Caesar. When I work, I work on Earth with the tools of Earth. But it is as if it has become more beautiful, beatification of ordinary life, transfiguration. This is the means by which my ordinary life is put in the proper place, in the proper relationship, giving the value where it belongs at exactly the place where it should be. And, because of that fulfillinf the totality of the task regarding my life inwhich then,

because of this placing in place of that kind of stone, the building can contunue. I am engaged in somethingl engaged in an aim, engaged in trying whenever there is a possibility to take this aim and to put it in a form for Earth, as food for Earth. And, because of that, my attempt to do that, I am fed so that constantly such an aim is with me.

I taje it, I look at it, I walk around it, I see if I can light it up from different xxgxix angles. And that perhaps I can get, from seeing it that way, striving, inspiritation for myself to wish. And then, with this as being inspired, I then continue on the road. Whatever it is that is difficult, I will have perseverance and patience and a belief that I finally will rwach a certain form of consciousness more belonging to me and while will be then the filfillmwnt of what could be my life after I once understand it. With this I work.

And the only way by which I can work is by trying to be awake and not to forget that my awarness, my introduction of something different, and fighting, going against or eating up that what is in my way, I x will gó, continue because there is something that spurs me on and that regardless of whatever it is, I say to myself, "But I wish to be a man and for that I will sacrifice everything, including my ordinary life."

Myabe then with such an aim, maybe I have something that could give value. And with that I pray. I xxxx can get up. I can walk. I can do things in life regardless. And I will work in m·ny, many different way but with an inner assurance that that is required and that thank God I can do it. Yo u must remember your life as it is. You must not be afraid of it. You have to have hope of consciousness. You have to have love of conscience. You have to have faith

in the possibility of your own life. If you can work, work. If you cannot work, do not try - but know that tou cannot do it. Then you are honest. And that honesty will help you to work at the proper time when you really can. And your loyalty to work means then that you ~~xxx~~ will not neglect the opportunity when it is there to work. Then you fulfill your obligations towards your own Soul.

Good night. I hope to see you next week. Work all you can, with sincerity. Do not forget. Pray to God, do not forget. Who knows what will happen? Good night.